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My People Will Know My Name

52: 1-6

Awake, awake, O Zion, put on your garments of splendor **DIG**: What is the context of these verses? Why did Zion need to be aroused? When will Jerusalem be pure and undefiled? When will the uncircumcised and defiled never enter Jerusalem again? When is the only time that Yerushalayim can be clothed with strength? When will she put on her holy garments of splendor? What are the promises given to Isra'el here? When will she truly know the name of the LORD?

REFLECT: What spiritual awakening have you had lately? In what sense are you clothed with the strength of the LORD today? As a believer, do you wear a robe of righteousness (61:10)? How are you freed from the chains of sin? What does it mean to have an uncircumcised heart (Rom 2:28-29a)? What is the root problem of an uncircumcised heart? Is your heart, circumcised or uncircumcised? What can you do about that?

Chapter 52 is a far eschatological prophecy to the believing remnant living at the end of the Great Tribulation. The context drives our interpretation. We see that **the uncircumcised and the defiled will never enter her again (51:1)**. When will Isra'el be pure and undefiled? It certainly did not happen when **she** returned from the Babylonian Captivity, nor did it happen when **Isra'el** rejected **Messiah** on the grounds of demon possession (see my commentary on **The Life of Christ, to see link click Ek - It is only by Beelzebub, the Prince of Demons, that This Fellow Drives Out Demons**). And it definitely is not true today as **Isra'el** is a secular nation. No, **Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled** (see the commentary on **Revelation An - The Times of the Gentiles**). The times of **Gentile** domination over **Jerusalem** actually began when the Babylonians took **the City** and **nation** into captivity in 586 BC. **Jerusalem** will again fall under **Gentile** domination in the Great Tribulation (**Zechariah 14:1-2**).²⁰⁹ **Therefore, the faithful remnant** will be comforted when they look to **their** ultimate deliverance in the messianic Kingdom.

The context of these verses reveals the death of **the Servant** on the cross, and as a result, **Isra'el's** national confession at the end of the Great Tribulation (**53:1-9**). Consequently, we

need to consider the question, “When will **all the ends of the earth see the salvation of our God**” (52:10)? This can only be at the Second Coming. The call will go out to **the believing remnant to awake** and use **His** strength for **their** deliverance. **Five actions are required of her as she awakens from her spiritual sleep.**

First, Awake, awake, O Zion, clothe yourself with strength (52:1a). Jerusalem needed to **awake** not only because the antichrist and the armies of the world were destroying them, but **they** needed to be encouraged with the reality that very soon **they** would be freshly clothed **with strength** and new **garments of splendor**. We can be confident of our interpretation because this command would not have been very encouraging to the exiles returning from the Babylonian Captivity. The reality of it could never happen in **their** lifetime. However, that **the believing remnant** of the end times will be desperate for this message.

Secondly, Put on your (holy NKJ) garments of splendor (52:1b). Isra’el was pictured sitting in sackcloth and ashes in a state of mourning. The ideal of a priestly people had never been realized (**Exodus 33:26; Numbers 8:5-22**), but, on awakening **she** found **her** priestly **garments of splendor** laid out for **her** (**Exodus 28:2**). **Isaiah** calls **Jerusalem the holy city**. The requirements of **God’s holiness** were met in **51:17-23**; now **the divine holiness** of **ADONAI** is shared with **His people**. We learn more about these **holy garments of splendor** later in the book when reading about the restoration of **Isra’el**. There **she** says: **I delight greatly in the LORD; my soul rejoices in my God. For He has clothed me with garments of salvation and arrayed me in a robe of righteousness (61:10a)**. These **holy garments** could only be put on a **holy** people, and that can only happen after **Israel’s** national confession of sin (**53:1-9**), **her** regeneration and entrance into the millennial Kingdom (**Revelation 20:1-6**).

Thirdly, Isaiah says to **shake off your dust (52:2a)**. This means to stop mourning. **Dust** on one’s head was a sign of mourning (**Job 2:12**). The mourner is exhorted to rise from the **dust** and take a higher position; not to sit down again in the **dust**. The language seems to embrace the idea of a throne, or a high seat. The mourning was to be changed to rejoicing.²¹⁰

Fourthly, rise up and sit enthroned (52:2b). Instead of being called to sit down in the dust as Babylon had (**47:1**), **the Daughter of Zion** will be called to rise from it. **The Targum reading, “sit on a throne of glory,” probably catches the essence of what is intended.** Babylon will have to go down from the throne to sit in the dust, but **Jerusalem** will rise from **the dust** to sit on **the throne**.

And fifthly, Isra'el will need to **free herself from the chains on her neck, O captive Daughter of Zion (52:2c)**. Although **Zion's** deliverance is entirely the work of **ADONAI** and not **her** own, **she** is not merely an observer. Those whom **the LORD** calls must exercise **their** own will and effort in response to what **God** has already done on **their** behalf, as this verse makes plain. Jerusalem is not merely lifted from **the dust**, but is called to get **herself** up and **shake the dust off**. In addition, **she** must **free herself from the chains on her neck**. We cannot break **the chains** that bind us, only **ADONAI** can do that. But after **the chains** are broken, we must remove **them**, and only we can do that. This is the crucial moment in any recovery; the moment when we stop seeing ourselves as a **captive**, that is, a victim, a helpless molecule traveling down the river of life, and begin to realize that **the LORD** has placed an opportunity before us that we may take hold of, if we dare.

As far as **Jerusalem** is concerned, today the Arab is there. Many of the sacred spots are covered with churches - Russian Orthodox, Greek Orthodox, Roman Catholic, Lutheran, and the Church of all nations - they are all over the place! But **Yerushalayim** needs to be freed from religion, and released from her own sin. For twenty-five hundred years **Jerusalem** has been **trampled on by the Gentiles**, but **a Day** is coming when the **chains on her neck** will be removed. It will come during the Millennial Kingdom (**Revelation 20:1-6**).

The result will be that **the uncircumcised and defiled will not enter Jerusalem again (52:1c)**. Uncleanliness will finally be a matter of the spirit, not the flesh. **Israel's** problem was much more than the persecution in the second half of the Great Tribulation; that was a result. The root problem was sin, or having an **uncircumcised** heart. This is what **the arm of the LORD** would deliver **them** from. No, if **they** were going to be **a holy people** living in **the holy City**, something must happen to cure them of **their** rebellion and uncleanness (**Rev 21:27**).

As important as **circumcision** was to **the Jews**, Paul reminds us that it was only an outward symbol. It was a constant reminder of **their** sinfulness and obligation to obey the Torah (**Galatians 5:3**). The prophets had made it clear that mere physical circumcision had no spiritual power or benefit (**Jeremiah 9:25-26**); disobedient circumcised **Jews** were under the same judgment as uncircumcised Gentiles (**Romans 2:26-27**).

Paul said that **the real Jew is not merely Jewish outwardly; true circumcision is not only external and physical. On the contrary, the real Jew is one inwardly and; true circumcision is of the heart, by the Spirit of God, not some written code (Romans 2:28-29a)**. Only those **Jews** and **Gentiles** with circumcised hearts by **the Ruach ha-Kodesh** would be allowed to **enter Zion** during the messianic Kingdom. This could only

happen with the redemption of **Isra'el** (see the commentary on **Exodus Bz - Redemption**).

As stated above, this is **a far eschatological prophecy** to the last **Jewish** generation before the coming of **Yeshua Messiah** and points to **their** ultimate **redemption**. **For this is what the LORD** says: **You were sold for nothing, and without money you will be redeemed (52:3)**. Earlier **ADONAI** said that **she** was **sold**, but not **for money**. **Where is your mother's certificate of divorce with which I sent her away? Or to which of My creditors did I sell you? Because of your sins you were sold; because of your transgressions your mother was sent away (50:1)**. **Isra'el** had been complaining that **God** had divorced **her** and sold **her** into slavery. But **God** said that was not true. If there was a **divorce** during the last days, produce a **certificate of divorce**. There wasn't any. Furthermore, according to the Torah, if a man got into debt he could sell his sons into slavery to pay it off. But to whom was **God** indebted? No one. **God** owed no one money. **Because of your sins you were sold**. That was the background here. **Isra'el** was **sold for nothing** and **God** gained nothing financially. In the same way, it will be without money that **Isra'el will be redeemed (35:9b-10)**. **He** does not say *how she will be redeemed* (That will be his theme in the next chapter. It will be by the death of **the Suffering Servant**).

Then **God** briefly reviews the history of the nation in slavery. **For this is what Adonai ELOHIM** says: **Long ago My people went down to Egypt to live there as aliens and more recently (in Isaiah's lifetime) Assyria** had conquered the northern Kingdom of **Isra'el** and **oppressed them (52:4 CJB)**. The point is clear that if in the beginning of **her** history **God** delivered **the Israelites** from **Egypt** when **they** had gone there of **their** own free will, how much more likely will **He** be to deliver **them** from the antichrist when **they** were being taken against **their** own will.

Two things move **ADONAI**: the misery of **His people** and the honor of **His name**. **"And now what do I do in this situation?" declares the LORD. For My people have been taken away by force and without cause, and those who rule them mock" (52:5a)**. What hurts **them** hurts **Him**. Now an even greater power, the antichrist and the forces of the Adversary, **rule** over and **mock** her. **And all day long My name is constantly blasphemed (52:5b)**. It will seem to the watching world that **Isra'el's** belief in **ADONAI** was a rip-off. Either **He** wasn't even real or **He** had been forced by superior gods to surrender **His people**. This is the same point **Ezeki'el** makes in **36:19-20**; **God's** reputation, **His name**, would be **blasphemed** because of **His** clear inability to protect **His** own. The seriousness of the contempt is emphasized by its continual nature: **all day long**. But the allegations will be false. **ADONAI** had not failed **His people** and **their** pain was not the result of **His** inability to deliver **them**. Hence the opening question of this verse: **And**

now what do I do in this situation? **The LORD's** response is expressed in two statements of consequence, both prefaced with the word **therefore**.



Therefore, My people will know My name (52:6a). Like the exodus, **ADONAI** will show **His** power in the face of **His** enemy; then, with Pharaoh, in the Great Tribulation, with the antichrist. **He** will do so in a way that the truth of **His** character and **His** nature cannot be missed. Although **Ezeki'el** is more specific about what **the LORD** will do to honor **His** name, the point is exactly the same (**Ezek 36:21-32**). The evidence will need to be displayed in the life of **Isra'el**. This was not true on **her** return from the Babylonian Captivity, nor is it true now. Today **Isra'el** is a secular society and the **God of Abraham, Isaac and Jacob** is not generally reflected in the lifestyle of **her people**. **Those** who love **Yeshua Messiah** are the exception, rather than the rule. But during the Messianic Kingdom, **His people will know His name**.

Therefore, on that Day they will know that I, the one speaking - here I Am (52:6b CJB). The repetition of **therefore** expresses emotional intensity. At the exodus, **ADONAI** set up Moses as a mediator to speak for **Him**, but in this coming **Day He Himself** will speak for **Himself**. This world has rejected **Jesus Christ**. It doesn't know **Him**. But one day **He** will say to this **Christ-rejecting** world, **Here I Am**, and it will be too late for the multitudes that have rejected **Him** (see the commentary on **Revelation By - The Rapture of the Church**). They will have to go through the wrath of the Great Tribulation.